Mennonite Research Journal

Vol. II OCTOBER 1961 No. 4

Historical Research Planning and Methods

Irvin B. Horst

Introduction

"Research is a high-hat word that scares a lot of people. It needn't. It is rather simple. Essentially, it is nothing but a state of mind—a friendly, welcoming attitude toward change. Going out to look for change, instead of waiting for it to come. Research, for practical men, is an effort to do things better and not to be caught asleep at the switch."[1] In this lively, informal style C. F. Kettering, an executive of General Motors, explained some years ago the nature and meaning of research. It doesn't help us too much with an understanding of historical research, but it will serve here to divest the word of sophistication and adopt an open and common sense attitude toward it. It can also remind us that although the word is new to some extent the concept is an old one. Our forefathers never used the word, but in certain fields of knowledge they were excellent research workers. David Mellinger (Möllinger), for example, a master farmer in the Pfalz, improved his land and crops by scientific methods and his work was commended at the University of Heidelberg.[2] In Lancaster County, as far as I see, we have always been eager to advance the latest discoveries in agronomy and other fields of agriculture.

Researchers Do Know *Cf. p. 42* *M.R.J. Photo*

Research in the field of Mennonite church history, however, is the subject before us herein. What is historical research? We might well try to form a clear idea of what we have in mind, before proceeding further. Kettering's statement above refers to a type of research used to interpret the present. We call this descriptive research. It has to do with the gathering of facts and their adequate interpretation. Historical research in a similar manner deals with the experiences of the past. Its aim is to apply the method of reflective thinking to social problems, still unsolved, by means of discovery of past trends of event, fact, and attitude."[3] In more graphic terms, historical research is a study of man's tracks in time.[4] In Mennonite history we are interested in Anabaptist-Mennonite tracks on the sands of time, their identification, their character, and their meaning.

Planning

In any plans for research activities the more primary questions are theoretical ones, the questions which have to do with meaning and purpose of a program. There is also the question of relevance, of gearing historical research to the needs of the hour. You are aware, of the pointlessness of collecting old books and papers simply out of a love for the antique, or gathering data for the sake of gathering them. A research program must be integrated with the larger work of the church, and unless it makes some contribution to a fuller understanding of truth and the on-going witness and ministry of the church it cannot be justified from a Christian point of view.

A. **Philosophy and Objectives.** Christians often are not aware of the implications for Christian faith when certain ideas and skills are taken over from the secular world. We all know that the competent research worker commits himself to an objective study of the truth. He commits himself to the claims of genuine inquiry and seeks to carefully control all factors or influences which might affect adversely an impartial answer to the problem at hand. To collect his data and evaluate it, he will use empirical methods, that is, methods which have been fashioned chiefly by the natural sciences to deal with observable data only. How will the Christian research worker relate these claims to the claims of his faith? Are we ready to permit the research worker to submit questions of faith and practice to impartial study? These and other crucial questions should be faced by the committee and an attempt made to draw up a philosophy. The experience will be an invaluable one to give the committee an orientation in the task and problems of research. In passing, I do not want to let these questions dangling without suggesting that it is possible to integrate a commitment to the claims of Christian faith with the claims of genuine inquiry.

B. **Historical Materials.** It goes without saying, of course, that the research worker cannot write history without materials or evidence. There is among us today—fortunately, I think—a rather feverish effort to preserve and acquire what we can of Mennonite evidence. We will need to reconcile ourselves to the fact that our Mennonite forbears, in contrast to the Quakers, for example, kept very few records. On the other hand one has surprises, for in the area of vital statistics (births, marriages, deaths), more than one suspects, can be found in state and municipal archives.

The assembling of historical materials soon becomes a massive and unwieldly affair. When one chances into the back rooms or the basements of state and university archives, one finds large stacks of unprocessed materials. We face a similar situation in our Mennonite historical centers. Sometimes it is difficult to categorize the materials, but sooner or later we begin to acquire articles of clothing and items of furniture from old church buildings. Such items also have value as historical evidence, as every good researcher knows. A Mennonite museum is something we need, as urgently as a repository for books and manuscripts. Allan Nevins, in his book **The Gateway to History,** divides historical evidence into two main categories: remains and records. By remains he means such things as buildings, cemeteries, home furnishings, farm implements, and the like. By records he means evidence that is written, printed, or recorded on tape, microfilm, etc.[5] This distinction is helpful, and we cannot afford to ignore either of these categories. The Lancaster Mennonite Historical Society, one hopes, will not only collect books and papers but also not overlook the need to preserve historical evidence in the category of remains. Imagine, for example, the value in years to come of an authentic Mennonite church building preserved somewhere in the County in which you have the short rectangular floor plan with the low pulpit and the benches facing it from three sides.

C. **Projects.** The goal of research planning is to carry out certain projects of study, investigation, and writing. We have discovered that certain projects related to immediate need in the church, a manual for a course in our Bible schools, for example, are more easily realized and supported. As important as such projects are, we must adopt a long range view and not overlook certain basic works without which we will always be handicapped, even in our more practical projects. We need, for example, a compendium of Lancaster

(Continued on Page 40, Column 1)

David S. High Called Higher

Ira D. Landis

In a good old book at home, I read about "a good man . . . full of the Holy Ghost and of faith." The ancients looked for their gods to come to earth. God's Son did come and said, "Therefore whosoever heareth these sayings of mine and doeth them" is wise. Bro. David had access to the same book and learned the same recipe so that this could have been applied to him. Indeed he made mistakes, for most make more mistakes than we are willing to admit and God can see that we make many more, that we know nothing about. Yet this was true of David.

He was born in the family of Benjamin W. High and Lydia S. Wenger, October 19, 1882 on the David Stauffer Farm in Earl Township. This was a pious home for his rearing, directing him from the paths of sin to the ways of righteousness. His parents moved to the Brubaker Farm in Upper Leacock and the Hackman Farm in Warwick so that David received his formal education at the Stormstown and Oregon rural schools. The parents in 1902 moved to the writer's birthplace for three years and then back to the Hackman Farm.

David S. and Mary High As They Lived *M.R.J. Photo*

David's first experience in missions was when he offered to take Emanuel Ebys, on a neighboring farm, to Landis Valley. They accepted and were baptized. They soon became invalids and he and the congregation sat up all night with them. This had its effect on his young mind and life.

When he wanted a companion, he chose one from the church of his fathers. He himself was baptized at Landis Valley on his 19th birthday by Isaac Eby. On November 3, 1903, Mary Huber (March 4, 1883-December 7, 1957) and he, by Isaac Eby, promised to share the joys and sorrows of life together. She, the daughter of Elam and Mary Emma Witmer Huber of New Providence, bereft of her mother at eleven, was reared by Abraham F. Root (May 20, 1836-Feb. 5, 1905) and Sarah Ann Witmer (Nov. 29, 1847-July 18, 1925) an aunt, at Mechanicsville and shared the John B. Landis (Jan. 8, 1828-Sept. 15, 1903) home, after the passing of his wife, Maria Sheibley (Feb. 20, 1823-May 31, 1898) in Stumptown. She was baptized at East Petersburg in the fall of 1897 with John H. Gochnauer, a class of two, by Jacob N. Brubacher.

They started housekeeping near Landis Valley on Route 222 for one year and the next five years they lived with his parents on the Hackman Farm. During these six years he gave himself to the service of the Lord as a Sunday School teacher in the Primary Department at Landis Valley. He was this writer's first Sunday School teacher and a close relationship continued until the end.

In 1910, they moved to Halfville where for the next ten years he was assistant superintendent of the Erb Sunday School. In 1914, he shared the lot with Deacon Henry Heagy. The next day, he said to himself in the City: "How would I do this day, if I were Deacon?" He then and there decided that God would expect him to act the same if he were not the Deacon. In 1915, he shared the lot with Pre. Joseph Boll II. Out of a class of nine, one survives. He believed in getting his tools ready, assured that God has some work for him, if as a layman. No task was too menial.

For one year they lived on the Koser Road and from 1921-1939 they lived in agricultural Lime Valley, attending the Brick. He shared the lot with Jacob T. Harnish in 1922 for the latter's Deacon ordination.

He has been "eyes" to the Church. Seeing Bair's Codorus practically closed, he was superintendent (1924-1928) of a revitalized work therein. Uncle Harry H. Snavely and he, seeing Sunnyside in passing in 1929, decided this would be a good place for a spiritual lighthouse and on January 12, 1930, he, as superintendent, opened this work in a dance hall on the riverside. By 1935 they could move to their present fine meetinghouse. When the Rintzes of Sunnyside moved on his farm near Nickle Mines, he decided to open the work at the latter place and for a very short time was superintendent. On August 18, 1946, he became the acting superintendent at Mt. Vernon, when this work opened. These mission stations, which he more than any other was instrumental in starting, have a combined membership of 116 today.

On June 29, 1947 out of a class of three, David S. was ordained as a minister at Sunnyside. G. Parke Book preached the sermon on Deuteronomy 34:9 and Jacob T. Harnish charged him. Immediately he went into the work, at sixty-four, for his tools were ready, strengthening mission stations and believers, wherever the Lord led, throughout the Conference and beyond. He gave some good years to the service of the Lord, first at Sunnyside. He lived in their midst and knew them as a book and truly served them. His faithful wife was Christ's Dorcas in their midst, strenthening his shepherding.

Bro. David S., about 1924, was afflicted with inflammatory rheumatism and few thought that he could survive it. His younger children were small. What they and the Church had missed in constructive service had his course been finished at that time! He never served on any Conference Committee, but while Committees behind closed doors were deciding that it could not be done, he was out doing it, but always within the province of the Church, he loved, and served so well.

On September 4, inst., he answered the summons to rest in the arms of his Saviour, well deserved and as a good man, full of the Holy Ghost and of faith, an example so encouraging to his family and his Sunnyside in more than one sense. He therefore is missed the more, but now eternally blessed. After a fruitful and gracious life, he entered a happy and blessed death, with the key to an abundant entrance into heaven (II Peter 1:10, 11). May we ever "remember them which have the rule over you who have spoken unto you the word of God, whose faith follow, considering the end of their conversation" (Hebrews 13:7).

Essay Prize Winners

The Hans Herr Historical Essay Contest was initiated this year by your Society to encourage historical interest in the Lancaster Mennonite School Freshmen Class. Keith Hummel was the sponsor. Good interest was manifested.

Anna R. Denlinger, Ronks, R. 1, a public school teacher of some years, Chester C. Graybill, New Holland, and the Secretary of the Society were the Judges. The decision was as follows:

Relationship of the Mennonites and United Brethren—Lester Landis

Frazer—Past and Present—Pearl King

Gingrich's Mennonite Church—James R. Wert

Their respective awards have been accorded them.

The Relationship of the Mennonites and The United Brethren In Christ

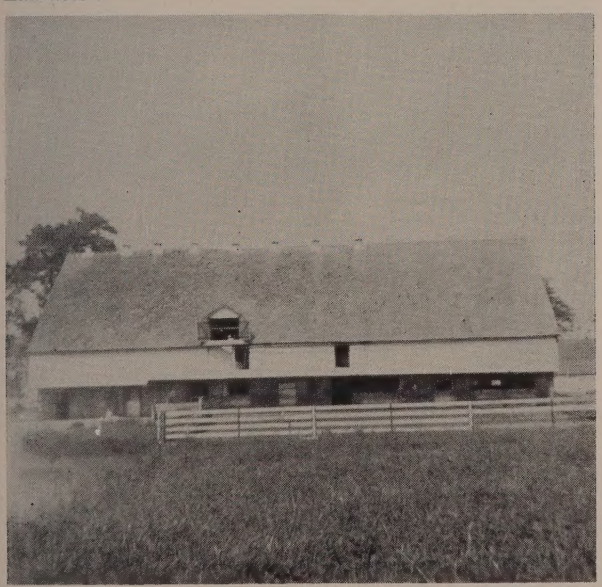
Lester Landis

"Hans Long and Ann in the year of our Lord 1754" is carved on the Isaac Long Barn. In September 1767 Hans died, but the farm was the home of his son Isaac I, Hans and his son John lived on what is now called the Isaac Long Farm. This barn was first built in 1756 and enlarged to its present size in 1764. The Longs were Mennonites in their background, and the older ones in their present affiliations. This barn of Isaac, and the orchard adjoining, played quite a chapter in the history of the Mennonites in Lancaster County. It was the birthplace of the United Brethren Church, claiming one of their bishops and many members, for the next one hundred years especially.

MARTIN BOEHM

He was ordained in the New Danville-Byerland District in either 1756 or 1757. However, he could not preach, even though called by lot and the laying on of hands. The older ministers usually took most of the time, and he could not find words to speak. He finally decided he was not born again. One day while plowing, this experience seized him and then he could preach with earnestness. In 1859 he was ordained as bishop, when the conference districts were not so well organized, nor so numerous. Benjamin Hershey, of one mile west of Lancaster and Valentine Metzler of the Stehli Silk Mill area were among them.

By 1767 New Danville, Byerland, Mellinger, Abbeyville (Rohrerstown) and Landisville had their separate meeting-houses. In some sections they had a central farm house, as the Christian Herr house at the Brick, and the John Herr house at Strasburg. In most places they worshiped, as among the house Amish today, in private homes. Such as the John Long I home in Manheim Township, six miles northeast of Lancaster.



The Isaac Long Barn *M.R.J. Photo*

At one such meeting (June 7, 1767) there was an overflowing crowd of people of various denominations. The group was so large that they could not be accommodated in the barn. An overflowing meeting was held in the orchard nearby. Among the ministers present were Martin Boehm of the Mennonite Society and Philip William Otterbein of the German Reformed Church. Boehm preached the first course. When he had finished, and before he could take his seat, Otterbein arose, embraced him, exclaiming, "Wir sind Brüder!"—(We are Brethren). The Church of the United Brethren is considered to have been born at this instant. This demonstration of spiritual passion and expression was more than an act. It was a symbol—a symbol that characterized the genesis and genius of the united brotherhood which when it came to full fruition was called, "The Church of the United Brethren in Christ."

PHILIP WILLIAM OTTERBEIN

Philip William Otterbein was born June 3, 1726, in Dillenburg, Nassau, Germany. He was educated for the ministry, and served as house-teacher for a brief time. When 22 years of age, he was appointed teacher in the Herborn School. In the year 1749, he received an appointment as pastor, and was ordained on July 13, 1749. The Church of the United Brethren in Christ was founded through the joint efforts of the Rev. Philip William Otterbein (1726-1813), who had come to Pennsylvania from Germany in 1752 at the invitation of the Rev. Michael Schlatter to be a minister among the German Reformed, and of Martin Boehm (1725-1812), a minister who had been selected by lot by the Mennonites. In August of 1752 he accepted the pastorate of the German Reformed Church in Lancaster.

The congregation of which Otterbein took charge, had been organized in the year of 1730. He gave all the vigor of his young manhood to the affairs of his parish. Before the first year had closed, he directed his congregation in the project of tearing down the log church, which had been built in 1736, and in erection of a new one.

THE FINAL STROKE

There is a document preserved by John F. Funk in his, **The Mennonite Church and Her Accusers**, which shows the influence, working silently and strongly, eventually was bound to separate them. Whether good or bad, it declares that "there are in many points, a difference of views, and we have at times for several years already, labored to become more of one mind and understanding each other better." That it was of ten years standing is due to the fact that "we do not desire a split or division but the matter has, from time to time become worse, and we do not wish to be the cause of one. We continually feared what is now before us, a division in the Church."

Most of the divisions in the Mennonite Church have occurred or were developing during war years, when hatred in the political world passed into the religious world. When we wanted our non-resistance most clearly before the world, we practiced it least among those of our own faith. When rigidly analyzed it was not doctrine, but personalities in the leadership that caused the divisions. Definite causes are often very vague, veiled by misunderstanding, following difference of opinion.

The document finally summarizes the charges against Boehm and his associates as:

(1) "Because he had too much fellowship with men who admit and allow war and the swearing of oaths: and because these are directly opposed to the teaching of Christ . . .

(2) In this that he says Satan is a benefit to mankind . . .

(3) What is in the Bible is not the Word of God and the Scriptures could be burned.

(4) He speaks very disrespectfully regarding the rules and discipline of the Church.

ITS EFFECT

Boehm had been frequently admonished, had made a sham confession, but was finally silenced "by the counsel of the conference." All of these whose number and names we cannot as yet fully give, signed the conference directive. It affected not only him, but also at least three groups for whom he preached, according to the Christian Newcomer Diary. The Pequea group swallowed by the Methodist under Asbury and his son Henry; the Conoy group, which in 1789 became the Brethren in Christ or River Brethren; and the Isaac Long group of Landis Valley.

The Landis Valley group was partly Mennonite and partly United Brethren. They worshiped in the Isaac, and John Long homes and occasionally Benjamin I's too. Soon after the passing of Isaac I in 1803, on John's place, in a large washhouse torn down twenty years ago, was the place of worship until 1865. The actual change was prior to 1812 when Henry Landis, his son-in-law, came into possession of the Isaac Long Farm. His son Joseph, although never baptized, we're told, was a lay preacher in his own home. This may account for spiritual conditions among his many descendants today. In later years Henry Shissler built a small house near the Senseig Bros. Propellor Plant. Here the membership decreased to twelve, when the Neffsville Long Memorial Church was built in 1886.

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Not only did the church not thrive in the home of its birth, but Boehm was an ordained Mennonite bishop, an organizer and the second bishop in the United Brethren Church, but a communicant member of Boehm's Methodist Episcopal at death. The Church had no representation of organization until 1789 and was not really organized until 1800 and then would have died, had it not been for Christian Newcomer, another Mennonite, born two miles southeast of Bareville, but removed to Beaver Creek, southeast of Hagerstown, Maryland.

These early United Brethren leaders had greater influence on the Mennonites who moved northwest, southwest, and west for those were removed from their former Mennonite leaders. Of a small beginning the present Evangelical United Brethren Church claimed a combined membership of upwards of 762,700 in 1959.

Bibliography

1. Ira D. Landis, **Youth's Christian Companion,** Mennonite Publishing House, Scottdale, Pennsylvania (1945)
2. Pharis Brubaker Gibble, **History of the East Pennsylvania Conference of the Church of the United Brethren in Christ,** The Otterbein Press, Dayton, Ohio (1951)
3. Louis Shores and David Crawford, **Collier's Encyclopedia,** P. F. Collier and Sons Corporation, Toronto, New York, (1960)

(Continued from Page 37)

Conference Minutes which reproduces chronologically all of the extant records with an index. Bibliography should not be overlooked. This is in fact where a good research worker begins as he asks himself the questions: What has already been done on the subject? What are the available sources? These are the questions a bibliography can answer. Harold S. Bender's **Two Centuries of American Mennonite Literature** lists most of the books printed until 1928, but we need also to know what articles and theses have been written about the life and culture of Lancaster Mennonites.

To discuss projects at length in this paper was not, I am sure, the intention of the program committee. Aside from pressing needs in a research program we must always try to sense the leading of the Holy Spirit among us and the particular vision and convictions of persons actually carrying out the research. In our research work, as in other phases of church service, we want our work to be God's work.

Methods

Historical research is frequently compared to detective work. The comparison is apt, if it suggests the impartial gathering of evidence, rather than any kind of shrewd manipulation of it. No rule is more basic for the researcher than: no records, no history. One might amplify this further by saying, if there are no reliable records, there can be no reliable history. This leads to a second main concept: reliable historical work rests upon the use of primary sources. Here is the hallmark of competent work in the field, and its primacy cannot be stressed too much. To use the figure of tracks again, we are interested in the discovery, examination, and study of the actual tracks of Mennonite history. These may be found in records and manuscripts of various kinds, such as diaries and correspondence; in certain books, usually the first or early editions over which the author had oversight during his lifetime; in materials which we have referred to above as "remains," such as buildings, household furnishings, clothing, etc. More effort and time is required to use primary sources, but it must be done. Secondary sources are always at hand and more easily consulted, but they are authoritative only at one remove. M. G. Weaver's **Mennonites of Lancaster Conference,** for example, is a secondary source. This book, incidentally, did make use of primary sources, but at a number of places it appears that the author did not collate his book with his sources. It is a very helpful book in general study or survey of our history in Lancaster Conference, but it is not the place to begin when one is doing research and writing about our history.

Much might be said about the personal qualifications or virtues of the research worker. One of my professors enjoyed saying, that he must have a good dose of the Missouri attitude," I won't believe you unless you show me." Maybe one of the surest signs is a willingness to question one's own explanations, a rigorous critical attitude in the sense of refusal to accept conclusions unless based on evidence. While a certain amount of astuteness is necessary, my own opinion is, that the worker who is honest and hard working, will get further than the person who is noted for being shrewd. In a recent book by Jacques Barzun and Henry F. Graffen, titled **The Modern Researcher,** a work which I would highly recommend for anyone interested in historical research, the indispensable qualities of an historian are listed as accuracy, love of order, logic, honesty, self-awareness, and imagination.[6] It is true that not everyone has an inclination to do research and writing of an historical nature, but these are the more simple virtues which we all try to cultivate and which have some relevance to any solid piece of endeavor. It is always surprising what one can do by honest hard work. "Experience shows that you may become hypnotized by a sense of your own ignorance," another author says.[7] As Mennonites we are less guilty of vain aspirations, than we are of a false sense of modesty.

In approaching methodology, the student of history realizes that his research cannot be based upon experimentation, as in the natural sciences, but that he has to rely upon reports of events which cannot be repeated. It is this interest in the unique which makes the historian's work intriguing on one hand but also difficult on the other. In handbooks on methodology one finds various procedures suggested; probably the most famous and reliable is the one suggested by Ernst Bernheim in his manual of historical method.[8] The steps he suggests, in brief, are: a) **Heuristik,** the gathering of evidence; b) **Kritik,** the evaluating of the evidence; c) **Auffassung,** the moment of comprehending the actual meaning of the evidence, as evaluated; and d) **Darstellung,** the presentation of this comprehension.[9] Much experience by many historians has sanctioned the procedure here suggested. The student of historical research will want to study these steps at greater length. I would only add that it seems important before these steps are taken for the worker to make certain that he has the subject of study clearly in mind and that he has exercised some real thought in delimiting it. Most of us have the inclination to start with a subject which is much too big.

Research is a tool or servant which has done much good in our modern age. One needs to think only of public health, to mention one field, where marvelous advance has been made. Research, unfortunately, has not always been a boon to mankind. It may become an instrument of evil and a very threat to our existence, as has been the case with nuclear weapons.

Research can also be a very useful servant of the church. It can have relevance in terms of evangelism and missions, the salvation of souls, and the spiritual welfare of Christian believers. It can help us to get more of these tasks done in a better way than we have ever done them before. It can help us to understand the place and calling of Mennonites in the on-going stream of history. There must be no cleavage, however, between the research worker with his skills and the Christian with his faith. Such a divorce leads to the kind of secularization which has plagued so many of our scientific and academic pursuits today. The church will want to respect the rightful place of genuine and dedicated inquiry. Certainly if there is any place where careful attention is paid to truth it is in the church. The research worker, on the other hand, will want to be a servant of the church, living from the truth of the Bible, involved in the task of evangelism, and dedicated to high Christian standards and ideals.

Footnotes

1. Frederick Lamson Whitney, **The Elements of Research** (New York, 1942), p. 19.
2. Ernst H. Correll, **Das schweizerische Täufermennonitentum, Ein soziologischer Bericht** (Tübingen, 1925), pp. 122-23.
3. Whitney, **The Elements of Research,** p. 187.
4. Marc Bloch, **The Historian's Craft** (New York, 1954), pp. 54-55.
5. New York, 1938, as quoted in Sherman Kent, **Writing History** (New York, 1941), p. 6.
6. New York, 1957, pp. 56-60.
7. G. Kitson Clark, **Guide for Research Students Working on Historical Subjects** (Cambridge, 1958), pp. 15-16.
8. The German title is **Lehrbuch der historischen Methode und der Geschichtsphilosophie** (Leipzig, 1908), 6th edition. It has never been translated into English, unfortunately, for it is the best book on the subject. In Barzun there is a very helpful appendix, pp. 356-67, which provides a guide to many excellent English books on the subject.
9. A brief summary of Bernheim, which I have followed here, may be found in Kent, **Writing History,** pp. 5-6.

Pre. John B. Landis's Wife's Funeral[1]

September 26, 1880. Weather clear and pleasant. I attended the funeral of Anna Landis, wife of Rev. John B. Landis at E. Petersburg, She was born Dec. 29, 1819 and died September 24, 1880, aged 60 years, 8 months and 25 days. Rev. Peter K. Nissley, Bish Jacob N. Brubacher, Rev. Amos Herr and Rev. Christian Bomberger attended to the customary religious services. The text selected was very appropriate for the occasion. It was Revelation 7:16, 17—"They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of throne, shall feed them and lead them unto living fountains of waters, and God shall wipe away all tears from their eyes." The gospel doctrines thereof through Scriptural evidence were very comprehensively

The John B. Landis Farm Home[2]

M.R.J. Photo

explained, not only in English, but also in the German language, and made consolatory impressions on the minds of the audience. They remarked that through earthly power itself our salvation can never be accomplished, unless we become, through the gracious goodness of God, regenerated and in good faith sustained by practical efforts to live strictly according to our Lord's commands. The assemblage was very large, but unfortunately the capacity of the house of worship was not nearly sufficient to give admittance to all, which gave evidence of the respect and high esteem in which the deceased was held by her friends and others. Rev. John B. Landis gave a kind invitation to all to call, after the interment at his residence for refreshments and horse feed; and according to the accounts given me, over 600 persons took dinner and the horses from 240 carriages were fed in the stables.

Thomas Thon's Dairy, 1885 P. 82, 83.

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1. This family: Pre. John B. Landis, Mar. 5, 1820-Apr. 26, 1902, son of Abraham Landis-Elizabeth Breneman, married Dec. 10, 1844 Anna Kreider, Dec. 29, 1819-Sept. 24, 1880, dau. Jacob Kreider-Elizabeth Denlinger.
   1. Elizabeth K., 1845-Aug. 1886, m Israel F. Root, Jan. 4, 1842-Mar. 22, 1928, s Benj. Root. Landisville
   2. Marie K., Dec. 26, 1847-July 3, 1904, m Martin P. Swarr, Feb. 16, 1846-Mar. 11, 1895, s John H. Swarr-Elizabeth Peifer. Landisville
   3. Anna K., Oct. 14, 1849-July 2, 1941, m Oct. 3, 1871 Christian F. Charles, July 17, 1847-Feb. 2, 1935, s Christian Charles-Nancy Funk. Landisville
   4. Catharine K., Feb. 26, 1851-Aug. 26, 1909, m Oct. 31, 1871 Benjamin F. Charles, Aug. 8, 1851-Dec. 13, 1922, s Joseph Charles-Fanny Forry. East Petersburg
   5. Hettie, Sept. 30, 1853-Oct. 17, 1903, m Sept. 29, 1874 John M. Denlinger, Sept. 18, 1852-June 12, 1922, s Abraham Denlinger-Elizabeth Mellinger. Millersville
   6. Fanny, May 9, 1858-Mar. 8, 1913, m Jan. 30, 1884 Wid. Daniel H. Denlinger, May 23, 1855-July 11, 1925, s Daniel Denlinger-Margaret Hershey. Gap, R. 1
   7. Jacob -June 24, 1891 m Mary E. Greider of Montgomery Co., Ohio. Cf Landis Gen. III, 142-147; Biographical Annals, p. 137.

Peter K. Nissley (July 22, 1802-Jan. 16, 1890) was the grand man of the Donegal, grandfather of Bishop Peter R. He left back, amongst other things, a record of every funeral attended (1828-1889). He was a booster of John F. Funk, from start to finish.

Jacob N. Brubacher of Mt. Joy (July 25, 1828-Oct. 9, 1913) was the presiding Bishop of the Erisman District of which East Petersburg was a part. He was Conference Moderator from 1883-1913.

Amos Herr (Feb. 23, 1816-June 19, 1897) was the English preacher of the day, the author of "I Owe The Lord a Morning Song."

Pre. Christian Bomberger (Mar. 5, 1818-Jan. 1, 1898) since 1860 was Bishop in the Hammer Creek District and lived on the Bomberger Homestead, northwest of Lititz.

The refreshments at the late home in that day was quite a momentous occasion. The relationship was generally large and for the ordained, they came for long distances. He was highly respected in his community and Conference. His farm home is now owned by T. Hershey Rohrer, on the western edge of East Petersburg.

2. The house built during the Revolutionary War is on the farm of T. Hershey Rohrer.

Hans Jacob Hess, With His Wife, A.D. 1639

"Among those who suffered in the Swiss persecution, there was none of the least, Hans Jacob Hess, a chosen and confirmed minister of the Christian church.

He was apprehended for the third time in the year 1639; for from the two preceding imprisonments, the first of which had occurred already, in the year 1637, the Lord, beyond all expectation, had remarkably delivered him, through the aid of those that were imprisoned with him; as also out of this third imprisonment. The first lasted nineteen days; the second, eight weeks; the third, eighty-three weeks, or more than a year and a half.

But in the meantime his life was made very bitter and vexatious; for he was stripped, and, together with some of his fellow believers, put in iron bonds sixteen weeks, which he neverthless patiently bore with a steadfast mind, until the time of his deliverance.

While this was taking place, namely in the same year, also his wife was apprehended, who was first imprisoned in the council house, and then in Othenbach, where, through bad treatment and unfit food and drink, for sixty-three weeks, she was so impaired in her constitution, and weakened, that she was seized with consumption, and after suffering much misery, died in prison.

This then was the end of this pious heroine of Jesus, who, to receive the eternal, blessed life, because of the uprightness of her faith, chose to die a lingering death rather than enjoy the temporal rest and pleasure of this life; wherefore the gracious God shall hereafter crown and reward her, with all those that have valiantly suffered and fought for His name's sake, with the unfading crown of honor. (I Peter 1:4)

Note—The property of Jacob Hess was seized by the authorities, who realized from the sale of it 4,000 guilders, without restoring anything of it to those who remained. O great injustice! How will they be able to account for this before the righteous judgment seat of Jesus Christ?"[1]

Hans Jakob Hess, born May 17, 1584 in Wald, Canton Zurich, Switzerland, married April 27, 1606 to Anna Egli, died cir 1639. This was the home of the Hesses for some generations. They were the great-grandparents of Hans of Conestoga Township (died 1733), the ancestor of most of the Hesses of the Mennonite Church and otherwise. Others of our Lancaster pioneers would come from martyr blood, if proven. Jacob Landis the 1717 East Lampeter pioneer is thought to be a descendant of Martyr Bishop Hans, but it remains to be proven. The above on the Hess line is established. Wald is twenty miles southeast of Zurich, (District Hinwil), east of Lake Zurich in this Canton. All the Hesses between, including Hans, were born herein.

1. Martyrs Mirror, p. 1115

In Passing

Solicitation for our new Library-Archives Building is being introduced within and without the church. An appreciative response is forthcoming. Help us to build as planned, a real asset to the Conference and worthy of her name. It will be appreciated by all in the years ahead.

In This Issue

Historical Research Planning and Methods is carefully composed by the Head of the Research Department at Eastern Mennonite College. It will repay precise perusal.

David S. High Called Higher marks the passing of an active missions leader in Lancaster Conference.

The United Brethren in Christ was the first prize in the Essay Contest for Lancaster Mennonite School. Freshman Lester Landis always lived on this farm.

Interesting to Farmers and **Pre. John B. Landis's Wife's Funeral** are meditations on the Thon's Diary items.

Recently it has been proven that Hans Hess (d 1733) was definitely a great grandson of **John Jacob Hess** of Martyrs Mirror, therefore what we know of him is reproduced.

Age needs worthwhile employment. These picture guessing contests are helpful to them and us.

An Interesting Letter was an informative personal message picked up from the silent past on our sewing circles then.

Why Genealogists Get Gray Hairs! portrays the problems of these scientists.

Blind Johnny Wenger and **The Pike Cemetery Record** will be concluded in the next issue.

As Others See Us, 1844 Style!

"There was, perhaps, never a people who feel less disposed to disobey the lawful authority of Government than the Mennonites, against whom these charges were made. In justice to them, we shall disgress from our narrative and introduce their own sentiments on this subject: 'We dedicate ourselves to the security of good Government and the preservation of human life. As Christ commanded Peter to pay tribute to Caesar, so we shall always pay our taxes. We are subject to high authority, as Paul advises, for those in authority bear not the sword in vain to execute wrath, but to exercise mercy. We hope and pray that we may not offend. May God govern the hearts of our rulers, that they do those good things, which will add to their own and our happiness.'

"It is also well known, that it was owing to their conscientious scruples to take up arms against the mother country, to whom they have vowed loyalty, that they were the last to resist a high authority; but no sooner had the American Independence been acknowledged-lawful authority established -than they obeyed the rules of their country. They have never as a class nor as individuals, so far as we know, been disloyal, troublesome or expensive to Government. They pay their taxes regularly; support the poor of their faith, at their own expense: You look in vain in the poor-house for any of their brethren or sisters."

—History of Lancaster County, by I. Daniel Rupp, pp. 194, 195

* * * *

1961 Style

"Menno Simons did not make life easy for his followers. In fact he made it difficult, but he made it rich. This is worth more. Neither Jesus Christ nor Menno Simmons made life easy for us, if we take it seriously, but it makes it rich."

—Peter Dyck, January 31st, at the Holland Menno Simons Anniversary.

"Despise Not - - - Small Things"

Earl B. Groff

"The present state of things is the consequence of the past; and it is natural to inquire as to the sources of the good we enjoy or the evils we suffer. If we act only for ourselves, to neglect the study of history is not prudent; if intrusted with the care of others, it is not just."—Samuel Johnson

Worthy items, notes, clippings, diaries, pictures, letters, scrapbooks, outlines, books and publications that contain articles of historical interest are to be found in many of our homes. Through the passing years, the value placed on such items by a former generation, shrinks or is not esteemed by the present generation. Thus when the reason for the saving of these materials no longer is clear, the materials are discarded. Each year items of historical value are lost. Frequently the persons who disposed of the materials, regret their actions later.

Let us cite two contrasting examples. Firstly, both Bishop Christian Herr (Oct. 31, 1780-June 23, 1853) and his son Pre. Amos Herr (Feb. 13, 1816-June 19, 1897) of Lime Valley were very active in the services of the church. As conference leaders for seventy-seven years, much record material was accumulated by them in the same house. These materials eventually were placed in a large hogshead and stored on the attic. In later years it was found that the contents of the barrel were considerably damaged because it stood directly under a leak in the roof. As a result, invaluable historical items of Mennonite and local history were forever consigned to the flames.

Secondly, Bishop L. J. Heatewole of Virginia (Dec. 4, 1852-Dec. 26, 1932), served the church during very trying times and was an important key in a period of transition. Quantities of his materials were carefully preserved by the family and are now in the archives of the Eastern Mennonite College, serving the church by giving a valuable first hand insight into the church of the Shenandoah Valley of that period.

Recently, Walter M. Landis and wife gave to the Lancaster Mennonite Conference Historical Society a large collection of pictures and photographs, which had accumulated in their family. The older generation has passed on and since they, the present generation, can scarcely identify any of these pictures, they turned them over to us.

With the help of others and especially the keen memories of a few guests at the Mennonite Old Peoples Home on the old Harrisburg Pike, we could definitely identify a number of them. Some of these were ordained members of our conference and others were heads of some of our well known families.

All photographs should be identified **NOW** for the benefit of the next generation.

We are suggesting that our families take great care not to destroy or discard materials with potential historical value. Call in a representative of the Mennonite Historical Society to examine materials before you do this.

We know there must be many real treasure gems reposing in drawers and closets of many homes. Some are known and many others unknown. Think, consider and consult before you destroy!

1. Photograph on front page shows David G. Landis, Earl B. Groff (standing), Amanda R. Herr and Amos K. Stauffer enthusiastically doing this research for us.

THE MENNONITE RESEARCH JOURNAL is published quarterly by the Lancaster Mennonite Historical Society: J. Paul Graybill, Chairman; Daniel D. Wert, Vice Chairman; Ira D. Landis, Secretary; Norman W. Nauman, Treasurer; Christian E. Charles, Lloyd M. Eby, J. Lloyd Gingrich, Chester C. Graybill, Earl B. Groff, H. Elvin Herr, Elmer F. Kennel, and Otto J. Miller. The editor has the counsel of Grant M. Stoltzfus and Warren M. Wenger of the Associated Libraries and Archives. This magazine is on a subscription basis of $2.00 per year. All subscriptions shall be sent to Earl B. Groff, Publicity Director, 410 W. Roseville Road, Lancaster, Pennsylvania, and all correspondence shall be addressed to the Secretary, Bareville, R. 1, Penna.

Interesting to Farmers

June 23, 1853: Weather clear and warm. I commenced reaping my rye at Prospect Hill, Lancaster township, Pa. Mr. David Herr, the father of Rev. Christian S. Herr, passing my place on his way home, was very much surprised to see rye with such long heads. He instantly engaged for himself two bushels for seed, at one dollar per bushel. He further inquired where I obtained the seed, whereupon I gave him a full account in the proceeding thereof, viz: I bought of J. C. Stoner, in the fall of 1852, one bushel of rye at 60 cents, which I prepared for seed, after the European plan, which has been successfully adopted at the Agricultural Institute of Hohenheim, Province Würtemburg, Europe. I went to work and cleansed Mr. Stoner's threshing floor, and afterwards, casting with a little shovel, the rye from the entrance of the threshing floor, towards the front of the barn, and as the weight of the grain is a proof of the substance within, I divided the rye in two equal parts and reserved for seed the part that went furthest. On October, 1852, I sowed broadcast a half-bushel of the rye on about one-half acre of well-prepared ground. On the above-mentioned date, June 23, 1853, I reaped the rye with a sickle close to the ground, and threshed the same with a flail. The yield thereof amounted to 15½ bushels of first-rate rye, for which I found ready market at one dollar per bushel. The straw was very suitable to tie up cornfodder. I sold 22 bundles at 25 cents per bundle, the rest I traded to Mr. Christian Lintner[3] for wheat-straw, intended for stable use.

Footnotes

1. Thomas Thon's Diary, 1885, pp. 121, 122

2. Deacon David Herr, Feb. 9, 1789-Jan. 6, 1873. Son of Christian Herr-Anna Hostetter. Married Susan Shenk, Jan. 21, 1792-Feb. 26, 1878. Gable Cem.

1. Pre. Christian S., May 23, 1812-Aug. 26, 1880 m Hettie Charles June 10, 1814-May 6, 1853 dau. John Charles, m (2) Anna K. Hostetter, Apr. 19, 1882-Oct. 12, 1893
2. Susan, June 25, 1814- 1885, m John Charles, Sept. 3, 1809-June 1893. Suspension Bridge, N. Y.
3. David S., June 14, 1816- 1840, m Elizabeth Denlinger, Feb. 13, 1823-Aug. 12, 1867, dau. John Denlinger-
4. Elizabeth, Aug. 27, 1818-July 10, 1821
5. Henry S., June 1, 1821-Nov. 8, 1890, m 1845 Mary Eshbach, 1823-1899 dau. Christian Eshbach-Mary
6. Ann S., Jan. 10, 1825-Aug. 31, 1896, m Feb. 26, 1852 Jacob H. Landis, Apr. 18, 1822-Mar. 2, 1904, son John Landis-Anna Hoover. Millersville
7. Rudolph S., Feb. 17, 1827-May 12, 1920, m Nov. 25, 1852 Magdalene Landis, June 24, 1826-May 28, 1866, dau. John Landis-Anna Hoover. Millersville
8. Daniel S., Oct. 17, 1828-Sept. 15, 1905, m Feb. 12, 1856 Catherine Gamber, July 1, 1835-Sept. 1866. East Petersburg
9. Fanny, Oct. 20, 1830-Oct. 8, 1836
10. Abraham, Oct. 24, 1832- m Susan Seitz, Mar. 20, 1848-Dec. 29, 1892, dau. John Seitz-Mary Mellinger

a. Mary, Oct. 7, 1836- m Mar. 15, 1859 Philip Bausman, May 30, 1821-Dec. 31, 1896, son John Bausman-Elizabeth Peters

Cf. Herr Gen., No. 225; Biog. Annals, p. 652

3. Christian Herr lived southeast of Millersville, John Frantz, west of Millersville and Christian Lintner (Oct. 29, 1835-Mar. 31, 1899) on the southwest corner of Lancaster City.

An Informative Letter

Ronks, Dec. 13 1914.

Dear Sister - Greeting, -

This is Sunday evening and the time of our regular Young People's Meeting, followed by church service; but the weather is so, that it is not fit to have a horse stand out in the cold.

We always go to church, rain or shine, unless it is extra severe for the horses. It was snowing just a little when we came home from Paradise Sunday School this morning, and this afternoon it snowed in earnest, until about dark, then it turned to a blowing wind and rain and it is continuing it, freezing as it falls. We are glad for rain; we had such nice, warm weather all fall. The people were out of water for use and for watering cattle and so a good soaking rain is appreciated; it will replenish both cisterns and springs.

You were asking about the circles of Lancaster County. I will name them with their respective days of meetings.

Stumptown	2nd Tuesday of the month
Millersville	2nd Wednesday " " "
Mellingers	1st Thursday " " "
Salunga & Landisville	1st Thursday " " "
Florin and Mt. Joy	1st Wednesday " " "
Manheim	last Wednesday " " "
Lititz	2nd Thursday " " "
Rohrerstown	3rd Wednesday " " "

Lancaster Mission school—every Wednesday; the children are taught to sew.

East Petersburg	1st Wednesday of the month
Strasburg	1st Thursday " " "
Paradise	1st Wednesday " " "

The attendance is fairly good in most circles, averaging from 20 to 30 at a meeting. In winter when the roads are bad and the weather blizzardy, we have a few that are always present, if their health permits. Last year the general average for Paradise was 37, 20 was the smallest and 90 the largest number in attendance. As a rule the town circles sew from 1 to 4 o'clock, unless they have some special sewing. Then it is announced ahead.

The country circles as a rule have an all day meeting, take lunch along and the hostess provides the coffee.

These circles are all organized with regularly an elected Superintendent or President, a Secretary, and a Treasurer.

Then there is a semi-annual meeting of all the Lancaster County Circles. These meetings are held the last Monday of January and the last Monday of July at the Vine Street Mission, Lancaster, from 1 o'clock until usually 3 o'clock. The different missions are represented in person or by letter and their needs are taken up, one mission after the other and the work divided among the different circles. So far during the six meetings, the circles were all represented with the exception of one at the last meeting, and work was given to the Superintendent of the missing one, and a free will offering solicited. We have free will offerings in every one, with the exception of one, and they have their members enroll and tax 10¢ per, whether present or absent. They have just 6 or 8 members and it looks as though they might dissolve anytime. All the others count any body interested, whether they sew at home or give or do both, all present are counted and everybody is invited to attend.

We sew for the poor at home, the Welsh Mountain Mission, Columbia Mission, Philadelphia Mission, Lancaster Mission, Old Peoples Home, Millersville Orphan's Home, the Lancaster General Hospital and the Alms House. Then, if we have goods on hand, that these places do not need, we send to Altoona, & Youngstown. We have, when we could, sent to Chicago or La Junta, by some one going that way, thus saving transportation, thus sending some garments beyond our borders. But we in our Paradise circle can never supply the needs of our home missions.

Besides the collection taken, there is some goods donated sometimes. Some old sisters do quilt-patching at home. We quilt or knot a comfort or two at every meeting.

Last meeting we quilted two quilts, one white one of coarse muslin for the Philadelphia Mission, a pine apple and feather pattern with a ground work of diamonds, one in the square. Such a quilt is really pretty, and it helps to handle a big crowd very nicely.

We hold extra collections at our semi-annual meetings for the Orphan's Home for suspenders, stocking garters, hair-ribbons, stockings & etc. Bro. Sauder buys those himself.

Well I think I have told you as nearly as possible how we conduct our sewings in Lancaster County. As a rule they are all conducted alike. If you could come and be present at one of our meetings, it would be much more satisfactory.

Yours in His name,
Mary Mellinger.

I forgot to mention New Holland and Goodville. They were started just about one yr. ago and are good strong circles with a large membership. They sew Saturday afternoons on the 1st and 2nd Saturday, I think. I have not been to visit either of these, having been hindered several times, but ex-

(Continued on Page 45, Column 2)

Why Genealogists Get Gray Hairs!

Ira D. Landis

This common name Shirk has these various spellings: Scherch, Scherick, Scherrich, Schirch, Schorick, Schurch, Schurg, Schurgh, Schurk, Sheork, Sherck, Sherick, Sherk, Sherrich, Sherrick, Shirck, Shoerk, Shöork, Shorrock, Shurch, Shurk, Shurrig at least.

Of even greater variety is the name Kreider: Crater, Creeter, Creyter, Creytor, Crider, Criteer, Criter, Critor, Croiter, Crowder, Croyder, Croyter, Cryder, Crydor, Cryter, Crytor, Greder, Greeter, Greter, Greider, Greiter, Greitor, Grider, Grieder, Griter, Grittor, Groyder, Gryder, Kraitter, Kratter, Krauder, Krauter, Kreider, Kreiter, Kreuter, Kreyder, Kreyter, Krider, Krieder, Kritter, Kryder, Kryter, etc.

When Henry Zimmerman's boys were buried at Carpenter's, West Earl, one was buried as a Carpenter, two as Zimmermans. On a deed in the Lancaster Court House "Christian Zimmerman or Carpenter" and "Christian Carpenter or Zimmerman" of East Earl refers to the same man in the same deed.

In a Salisbury Roop Cemetery when Christian Rupe died in 1836, he was the son of John and Barbara Roop, yet when father John died in 1859, he was John Rup. On the Bair Cemetery in Leacock Township, Anna Baer (1823-1865) was the daughter of John and Salome Bair, but when the mother, Salome (1796-1870) died, she was the wife of John Bear and she was Salome Bear. When he died he was also John Bear.

In a Samuel Landis will, probated in 1781 in Bucks County, the surname occurs as Landis, Landes, Landus and Lantis in the same will. In the same County, I'm told, in the Tohickon Reformed-Lutheran Cemetery, the names, Colp, Culp, Kolb, Kolp and Kulp are completely integrated.

In the Zion Lutheran (Lancaster) Church Records the same Karl Kreider is also written Karl Krauder, Carl Kreuter, Karl Krauter and Carl Krauter.

Three spellings of Rohrer occur in one deed, Roar, Rora, Rohrer at Frederick County Court House, Maryland, 1759, in transfer deed of Frances to his son, Jacob Rohrer.[1]

Cemetery dates are not always too reliable. In Mellinger's Cemetery, if not changed, a man was born in 1911 and died in 1878. Often the dates and age do not agree, sometimes but a month or a year. However, in the Salisbury Kurtz Farm Cemetery, new markers were erected and the old ones laid down before the new ones and the dates do certainly not agree.

Family Bibles are generally accurate, but even in some case confirmed spinsters claim their birth dates are not correct. This is especially true more recently, when dates were accumulated until a professional penman came in, and slips occurred. Some of these used such elaborate flourishes that it becomes a hieroglyphics test. But more serious, with our smaller compact houses, there is no room for the Family Bibles. (However the reason may be more deeply seated!)

Johan Friedrich Beier,[2] a son of Johann William Beier, who married Anna Elizabeth, a daughter of Johann George Ebert, was an 1741 Immigrant to Lebanon County with boys Johann Kasimir, Johann Nikolaus, Johann Friedrich (b 1732) and Johann Andreas (b 1739). In the deed books, the names could be Johann, applying to all of them or under their middle names only. Some would carry the two names and some only one. Interesting!

A Grittor moved to Lebanon County early. His offspring was Kreider, if they remained in Lebanon County, Kryder, if they moved to Lycoming County, Crider, if to Franklin County and Krider, if to Blair County. A Hurst moved to York County and half of his children went by the name of Hursh. We have three brothers in Lancaster Conference that are ordained as deacons, two call themselves Bowman and one Bauman. A Backenstose from Lebanon County, for good reasons, changed his name to Fisher and slipped into eastern Iowa. His grandchildren uncovered this, when they returned to learn that their paternal grandfather was not Fisher but Backentose. A son following the death of the father went to Ohio as a Stayman, but all his local relatives are Stehmans. The descendants returned and wanted to know the reason. They were told.

Where prolificacy is apparent, immensity is the word. In Weaverland Christian Weber (1731-1820) married to Magdalena (d 1804), a wall sampler reveals a family of eight sons and nine daughters. At his death the family consisted of seven sons and five daughters, ninety-nine grandchildren, one hundred eighty-eight great and five great, great grandchildren or three hundred nine descendants surviving. Henry Landis, the pioneer settler of Vineland, New Jersey had twenty-four children and a native from Bucks Co.,[3] who became a pioneer in Columbiana County, Ohio had twenty-one children.[3] A few have also joined the trek west with the Church of the Latter Day Saints and the numerous consorts with the numerous children complicate.

Longevity also complicates and especially cases as these: John Ang (1685-1825) died at 140, leaving a son of eight, a great-great grandfather without a grey hair.[4]

Jacob Lukens of Bucks County at 81 married Rachel Childs, 25, who then became the niece of her husband, an aunt to her mother and a sister to her grandmother.[5]

Joseph Gilpin of Chester County left 15 grown children all married but two.[6]

Charles Cottrel died 1761 in Philadelphia at 120. His wife died three days later at 115. They were married 98 years.[7]

John Hill at 123 died in 1831 at St. Thomas.[8]

You contact one and she is very much interested, but has no information and would not bend a finger to get any. If they would give a little, you might ask them to write after it, but they could not do that. You try it and they would pocket the enclosed stamp and send another letter in the opposite direction.

I met a young mother from a separated home who did not know who her mother was, a father that was not certain to whom his children were married and a few who could not go back to their grandparents and many that could pierce no farther.

Then there are the not-interested and would not furnish data, if they had it readily available. One woman who in two letters promised to aid, but gave nothing, and later withdrew her promise, fearing I would make some money on it, (which is never done!).[9] In one case the family burned a tub of historical and genealogical papers and lore, for decidedly uninterested. Now they refuse to give anything on their immediate families. When you approach them, they think you are just another of those queer fellows getting funny, and treat you accordingly.

A State Senator of another county started the family reunion and left considerable genealogical data back, but his own family in many cases married, divorced and remarried, will not cooperate (Period!)

You contact other homes, the lady of the house will give anything you ask for, until her age is wanted and then the fun begins. In one case the aged step-mother never divulged her age to any in the family until she graciously gave it to me. Another "unclaimed blessing" in the home of a close relative would never divulge her age and the rest would not know until my document was published. In one case the man was born in 1896. When she is asked, he spoke up and said "Make her ten years younger than I am." I explained that under similar circumstances, it is generally the opposite. I learned elsewhere that 1890 was her birthyear.

I called a man over the telephone for his family and he flagrantly accused me, for even asking for it. In one case the following day, I visited his father-in-law and obtained all I needed. In another case he called up his sister-in-law and took her over the coals after he had done the same to me, calling from her home. In another case after obtaining the information from some in the family, the father wrote me two letters threatening to sue me, if I published his family.

On a certain Court House Deed microfilm, Martin Kendig gets land from the Penns in 1777 and begin to sell it in 1718. (The original was replaced by a typed copy with a typographical error and then microfilmed). Then three Hans Brubakers and three Andrew Hersheys lived in proximate areas during the same decades. They had no initials and the nicknames, if any, have not descended to us. This causes undue complications.

There is a Lancaster Court House will book published, but for example in Will Book E nine wills are not listed, two listed are not in the Court House, one is listed but no will. Numerous are listed as wills and often (early) are only the probates. X 2 and Y 2 are much confused in the Index.

In the Chester County Court House Wills Index 1-295, Woolrich Howry (d July 13, 1723) is listed and his will calls him Woolrich Howry, Ulrich Handy and Ulrich Henry.

(Continued on Page 45, Column 1)

(Continued from Page 44)

Elsewhere in Box 338 under Ulrich Handy the Executor's Inventory appears and it is the same man. Abraham Hair who died January 10, 1725 is our Hans Herr who died January 21, 1725 with Abram Hair Executor and Christian and John Hair, sureties.

Some court house wills help. "In the name of God Amen, I, John Rea of Leacock Township, Lancaster County, being thru the abundant mercy and Goodness of God, though weak in body, yet of a sound and perfect understanding and memory, Do constitute this my last will and Testament and desire it to be received by all as such. Imprimis, I most humbly bequeath my soul to God, my maker, beseech His most gracious acceptance of it, through the all sufficient merit and mediation of my most compassionate Redeemer, Jesus Christ. I give my body to the earth from whence it was taken in full assurance of its resurrection from thence at the last day. As for my burial I desire that it may be decent at the discretion of my Executors."[10] John Clemson cut out his seven sons-in-law. Abraham Stoner gave a legacy to his daughter, Elizabeth, "but her husband should not have a cent." Samuel Porter gave to a son: "upon condition he gets himself baptised in the Prebitorion Church." Jacob Habecker wills: "If my daughter, Anna, should join with the Lutheran Church, I give her a half johannes (about $4.00) and she shall have no further right to my estate." Jacob Stehman wills his wife, Barbara, "as much as the law allows and no more."[11]

Accurate on the spot Record Books are very valuable, but so scarce.[12] A Lutheran pastor at Maytown, dismissed, tore all the records from the Record Book. The Franconia and Skippack Alms Books[13] and the H. S. Nissley Book of Donegal should have many children. "To whom this may concern: The object of this Book is to keep a record of our Church matters, its History of Ministers, Deacons, Members and its doings.

"I have taken all that I could find them from the notes of my Grandfather Christian Nissley, my Father, John Nissley, Sr., Peter Nissley and others.

"I have arranged and indexed them in proper order with the notes I have taken myself and I intend to continue as long as I am able or my term of office may last. It is my wish that my Successor or Successors shall continue the same.

February 14, 1889 /s/ Henry S. Nissley"

The pet cemeteries are on the Reading-Boyertown Road and southern Lancaster City, but there is a Wolf Cemetery near Ephrata and a Bair in Leacock Township. A Steer is buried at the Brick, Leppards are in Plainfield, Newville and New Bloomfield cemeteries, Foxes in Weaverland, Buzzards around the Welsh Mountain and Rhens in Lancaster.

Two Jewish men in Steelton a few decades ago adopted the name Landis. Morris Levandusky changed his name to Levan. There were three Christ Yoders on an eastern Iowa route and the minister changed his name to Chris Yoder. This is permissible in the West. Minnie Risser married Samuel M. Zimmerman, who for similar reasons changed his name to Carpenter. Yet she went by the names of Risser, Carpenter and Zimmerman as long as she lived. Jacob H. Hershey for similar reasons adopted the name J. Hoffman Hershey ever after.

The traditionalist with his "three brother immigration story" is disgusting, and especially when he is so insistent, "Father told me so." The genealogist or historian, who says or writes what he cannot establish by research gives one a pain where he should not have any. Or the teacher who insists that there were "Thirteen Original States" when definitely Pennsylvania and Maryland were Provinces with Provincial governments!

How sorry some are, after a genealogy is printed, that they did not give their family or that they forgot one child, and how glad, when you get old, even though not interested now, that some one burned midnight oil to produce an accurate chart, tree or genealogy. But by that time the genealogist is grey or has left the scenes of time, more appreciated than he ever was before.[14]

Footnotes

1. Miss Bessie Rohrer of Waynesboro, Pennsylvania.

2. Cf Pennsylvania Dutchman VIII, 2:43. A similar family is: Johann Frantz Cuntz son of Hans Mattheis, married Anna Elisabetha Kirsch.

1. Anna Margaretha, May 1710
2. Johann Jacob, Oct. 7, 1712
3. Johann Heinrich, Nov. 9, 1714
4. Anna Catherine, Mar. 14, 1716
5. Maria Barbara, Sept. 27, 1717
6. Anna Dorothea, Nov. 20, 1719
7. Johann Nicholas, Nov. 11, 1721
8. Elisabetha Margaretha, Dec. 17, 1723
9. Johann George, Jan. 13, 1726
0. Johann Christian Theobald, Feb. 5, 1728
a. Johann Michael, Nov. 8, 1730) (twins
b. Frantz Kilian, Nov. 8, 1730)

Other Kuhns (Kuntz) Families, Jan. 1909, p. 277

The Michael Kap Family of Lebanon County had a Johann Christian, Johann George, Johann Valentine, Johannes and Johann Michael. Cf. Pennsylvania Dutchman Dec. '50:6

3. Confirmed by Wilmer Swope, Leetonia, Ohio. Bishop Jacob Oberholtzer, Jr. married Catherine Baughman, 8 children; then moved to Mahoning Co., Ohio, married Elizabeth Mellinger and had 13 children. Esther (Crumbacker), the first, was born in 1792 and Rebecca, the last, in 1830.

4. Hazard's Register II, p. 48
5. Hazard's Register, II, p. 306
6. Hazard's Register III, p. 84
7. Hazard's Register VII, p. 125
8. Hazard's Register VII, p. 125

9. Strangely enough, after a farm lady gave me the necessary information, her husband came in from the barn and asked, "And how do you make your living?"

10. Wills K 1-113, Oct. 2, 1809

11. Lancaster Court House Records start about 1729 when the County originated as a political entity. Prior they were at West Chester and Philadelphia. However Birth Records are found only from 1894 to 1906 and marriages since 1885.

12. Too many have disappeared in smoke at housecleaning. Some of these in Lancaster County can never be replaced. Help us to save what remains!

13. Cf. History of Franconia Conference by John C. Wenger, p. x

14. "I am writing to say 'Thank-you' very kindly for your recent letter to me containing information about my line . . . Again I send you my thanks for your kindness." C.L.F., Waynesboro, Penna.

"I certainly appreciate your help in the Landis family. Almost every day someone writes and asks if so and so is on our line." N.McC.H., Elbert, Colorado

"I am very grateful for all the help you have given me in the past." Mrs. J.T., California

"Words cannot express my sincere thanks and appreciation for the . . . family data that you sent me. It was a wonderful thrill to get so much."

"To say that I was delighted upon receiving your letter is putting it mildly. I was just plain tickled to death."

"You sent exactly what was wanted."

"Actually this is the most amazing thing that I have run across in genealogical work. In effect you say that you don't have any material to speak of, and then you give me three items in a sort of 'by the way' fashion . . . two could not possibly have been more interesting."

"While the history of my family is not a personal concern to you, I do appreciate the manner and the way you entered into the search for the facts for me as though they were your own individual concern."

"Your letters really give the clinching proof which I needed, and to say that I was happy is placing it mildly."

"It isn't often that a letter written in the search for ancestors is so helpful as yours relative to the . . . family."

Latter are from an unpublished manuscript of Luther Heisey, used by permission.

(Continued from Page 43)

pect to go soon, if the Lord wills it so. There are fourteen in all, that are represented in the Semi-annual meetings.

Mary K. Andrews, Oct. 12, 1865-May 23, 1927, wife of Ezra H. Mellinger, Feb. 3, 1861-May 2, 1936 (Hershey Book, p. 45) was the organizer of the Paradise Sewing Circle in 1897 and the Associated Sewing Circles in 1911 becoming the first chairman. (Missionary Movements Among the Lancaster Conference Mennonites—Ira D. Landis, p. 96)

Clara Eby Steiner, May 9, 1873-Dec. 10, 1929, was the wife of M. S. Steiner, Apr. 30, 1866-Mar. 12, 1911, first Superintendent of a Mennonite Home Mission in America, viz. Chicago.

This was kindly furnished by Melvin Gingrich as found in the Goshen Archives.

Blind Johnny Wenger

(Continued)

Eli D. Wenger

Fifty or more years ago, thieving parties were operating from the Welsh Mountains, both in the Weaverland and the Pequea Valleys. The Mennonite Church, largely through the inspiration and vision of Samuel Musselman, decided to start an Industrial Mission to help the underprivileged of the Welsh Mountains to a better way of life. A building was erected with a sewing room (or shirt factory) on the first floor, and in the basement a broom shop. My blind uncle taught a number of the colored men the broom-making trade. Elmer Boots was the last survivor taught by Uncle John. Carpet-weaving was another craft taught to the Mountain folk. This industrial work was started in the fall of 1899 and discontinued in 1924. Today these colored folks are, for the most part, gainfully employed, the same as the whites.

Since the rehabilitation work has been discontinued this building is being used as a chapel with Sunday School and preaching services every Sunday morning. Ira J. Buckwalter is serving as pastor, and Clayton D. Leaman as deacon, with an average attendance of about 12 colored folks. There are five (colored) members at the present time. This type of work was started in 1938. These thieving raids are unknown today. One of our County Law Enforcement officials once said: "The Mennonite Church has done more to lift the morale of these underprivileged folk than the Courts were ever able to do."[11]

One Saturday afternoon a number of boys were loafing at the Wenger place of business. They decided to have a wheelbarrow match and asked Uncle John to lend them a wheelbarrow. This they took into a nearby meadow, where they drove a stake. Then they blindfolded one of their number, turned him around three times and then asked him to hit the stake with the wheelbarrow. None could hit the stake. In fact, according to Joseph Weaver, one of the boys, some would have walked into the creek, if not stopped by their buddies. They went into the store and asked Uncle John to come out and try his ability. He, always being ready for a bit of fun, went out with them. They "blindfoldeded" him also, (he took the joke!), then they turned him around three times and he hit the stake, even with the wheelbarrow wheel. Just before hitting the stake, and seeing his accuracy, Jere Martin, one of the boys called out: "Johnnie, due beepstch!"[12]

He would go down the road from the store, across the bridge, over the Conestoga, pass the Weaverland Roller Mills, operated by an uncle of mine, to the trolley station, await the arrival of the car, and alight the same as any other person; and on his return, reach his place of business unaided, by going over the same route.

Across the Conestoga, on a Hurst farm was an abandoned lime kiln, that the Wengers used as an ice storage place. This was used in connection with their business. This ice house was reached by a long trunk of a tree, used as a foot bridge across the Conestoga. This was easily crossed by both members of the firm, Uncle David using a wheelbarrow, but Uncle John using a basket. One day when Uncle John was alone he determined to try his ability with the wheelbarrow. He pulled it across the foot-bridge, loaded the ice, and was ready to make the return trip, when he was discovered by grandfather, who called to his son. Uncle John reluctantly allowed his father to bring the load back, after which grandfather kindly admonished his son not to try such a dangerous trip again. But he did make frequent trips across the footlog with the wheelbarrow for ice and also to the trolley car freight platform with the wheelbarrow for merchandise for the business. He always pulled the wheelbarrow and since he could not use his cane to guide him (when using the wheelbarrow), he would not lift his feet high, just drag them in the wagon-wheel ruts as we had them in those days.

It might be of interest to state a little sidelight here about the use of this ice. The uncles made ice cream for sale every Saturday evening. Folks, and especially young people, would resort thither. This was the very best and the recipe passed with them. The church has always been interested in the conduct of her young people. One Sunday one of the church leaders at the Weaverland Church gave a testimony to the effect that the young people should not go to John Wenger's store on Saturday evenings to buy ice cream. (One of the oldsters speaking of this to me, said: "We were young people just like today; we played games and sang the popular hits of the day.") Today this would be quite modest and we are concerned about things vastly more important.

He had a keen mind, and a sense of humor and wit that many of us lack today. At one time while walking across the footlog over the Conestoga Creek and sliding his cane along the edge of the log to guide him, there was a teenage boy, Jere Martin, in the creek below. The lad stood perfectly still in the water and as "Blind Johnnie" approached, the boy caught the lower end of the can. Uncle John called out: "Now Jere!" The boy said: "How did you know it was me?" The blind man replied: "Because no one else would do such a thing."

One summer when the farmer and three helpers were about ready to start putting hay in the barn, Uncle John walked into the barn floor and took hold of the hay rope and pulled it a bit. Then he said: "You men do not have these pulleys and rope hung right," and told them how it had to be rigged to work properly. The men changed the rope. Then one of the men remarked: "And to think we had to be told by a blind man." Whereupon Uncle John quipped: "I would rather be blind than as dumb as some people are!" This was quite typical of Uncle John.

The Store was in front and the broom factory in the rear of the Johnny Wenger House *M.R.J. Photo*

He lived in the heart of the Weaverland Mennonite Church District during the Church trouble of 1893 and I was told by the old folks of the community that he was a friend to all and had no enemies. No one spoke ill of him. This praise I received from both sides.

The uncles kept a few chickens of the Game variety. The chicken house and yard were between the store building and the pump-house. One day one of the community boys, as boys sometimes act, placed a wheelbarrow in the path to the chicken house as a trap for the blind man. Ordinarily it had not been a stumbling block, but here he was not expecting a barrier. He did walk into it, stumbled and fell. But with his keen mind, he knew who was around. He crawled up and said nothing. But some days later the same boy was in the store, alone. The blind man in an unassuming manner went around the end of the counter at the rear of the store, around to the front door, turned around and started back, and as he passed the lad he grabbed him and gave him a most thorough trouncing, so much so, that he told his buddies he would never do such a thing again.

My cousin, Gertrude (Martin) Stauffer told me that she was sent to the store for a few groceries. As uncle was getting her merchandise a salesman walked into the store. He watched the blind man a moment, then said: "Mr. Wenger, I guess you would give a good bit to have your eyesight restored." Uncle did not immediately reply, but then answered: "Not as much as some people might think."

(To be continued)

Footnotes

11. After Columbia and Welsh Mt. were opened, this was generally recognized in Court House Row.

12. "Johnny, you are peeping." One time some one suggested that a light he turned on. Johnnie said, "Sure, however it makes no difference to me."

Pike Mennonite Cemetery

(Continued)

Ira D. Landis

STAUFFER
AARON O., Oct. 26, 1899- *Senseney p. 40*
w Leah W. Sensenig, July 9, 1899-May 28, 1933
Infant, Jan. 1928
Leah, Inf., Jan. 4, 1929
ABRAHAM B., Dec. 24, 1871-June 10, 1948 *Christian Martin Family 18*
w Barbara B. Weaver, Oct. 16, 1873-Feb. 27, 1908 *Stauffer Gen. 311*
Magdalena, Mar. 19-Oct. 20, 1898
Noah W., Mar. 16-Sept. 3, 1900
Fannie W., Sept. 11-Dec. 9, 1905
Lydia W., Oct. 24, 1904-Nov. 23, 1920
Katie W., Jan. 24, 1899-July 23, 1921
ALLEN S.–Nancy Brubacher: Roy B., Inf., Dec. 30, 1934
AMMON B., July 28, 1880-Aug. 3, 1952
w Mary D. Wenger, June 1, 1882-Nov. 15, 1956 *Christian Martin Family 18*
AMMON W.–Barbara S. Zimmerman: Monroe Z., Mar. 28, 1929-May 17, 1938 *Zimmerman Gen. 640 B*
AMOS B.–Florence Martin: John M., Inf. twin, Oct. 6, 1957
ARTHUR, Aug. 21-Oct. 9, 1928, s Mary Stauffer
CHRISTIAN, illegible 1839-1854 (?)
DANIEL B., Jan. 14, 1876-Dec. 9, 1958
w Barbara W. Reich, Mar. 29, 1880-May 5, 1960
Isaac R., Dec. 27-29, 1912
Eva R., Sept. 21, 1901-Aug. 1, 1918
DANIEL B.–Dora W. Sensenig: Inf., July 10, 1952 *Senseney Gen., p. 41*
Claire S., Dec. 2-31, 1944
DANIEL M., Oct. 22, 1852-Feb. 21, 1943
w Susanna B. Sensenig, Feb. 24, 1853-Dec. 19, 1937 *Christian Martin Gen., p. 18, 19*
Susanna S., Nov. 11, 1878-Apr. 19, 1879
DANIEL S., Feb. 14, 1882 *Senseney Gen., p. 93; Christian Martin Gen., p. 19*
w Ellen S. Witmer, Aug. 4, 1882-Jan. 16, 1918; second w Annie
DAVID, Mar. 10, 1788-Oct. 11, 1855 *Stauffer Gen. 60*
w Anna Weaver, June 29, 1783-July 29, 1854
DAVID–Mary Reich: Elsie R., Mar. 16, 1933-May 10, 1935
Pre. DAVID B., Oct. 30, 1858-Mar. 27, 1937 *(Parents of Mrs. Joseph Brubacher)*
w Lizzie B. Witmer, Mar. 17, 1866-Jan. 2, 1945 *Christian Martin Gen., p. 18*
DAVID S., June 9, 1835-June 14, 1896
w Barbara Weaver, Aug. 1, 1838-May 28, 1919
Barbara, June 8, 1871-Feb. 8, 1872
Lydia, Nov. 13-27, 1876
DAVID W.–Mary A. Reich: Minnie M., Jan. 7, 1920-Jan. 9, 1937 *Zimmerman Gen. 434A*
ELI S., Jan. 12, 1884- *Senseney Gen., p. 93*
w Mary W. Brubaker, July 6, 1886-Feb. 27, 1947 *Christian Martin Gen., p. 19*
ENOS M., Apr. 15, 1844-July 4, 1932 *Christian Martin Gen., p. 18*
w Anna Buckwalter, July 27, 1848-Feb. 24, 1915
Isaac, Dec. 7, 1877-Mar. 3, 1887
Jacob, Aug. 28, 1875-July 23, 1878
Daniel B., Nov. 1, 1866-Dec. 30, 1870
EZRA S.–Anna S.: Leon F., Jan. 10, 1941-Feb. 22, 1942
FRANK R., May 22, 1890-Oct. 7, 1960
w Barbara W. Stauffer, Feb. 10, 1891-Nov. 1, 1947
Pre. JACOB, Sept. 3, 1811-Jan. 17, 1855 Organizer
w Lydia Brubaker, Jan. 2, 1817-Mar. 5, 1897, dau. Christian Martin-Magdalena Eby, Wid. Jacob Stauffer, w of Abraham Brubaker
Pre. JACOB S., Oct. 8, 1889- *Christian Martin Gen., p. 20*
w Magdalena R. Wenger, Oct. 30, 1892-Dec. 5, 1941 *Senseney Gen. 93*
Jacob W., Jan. 28, 1928-Feb. 22, 1945
Miriam W., Dec. 29, 1939-Jan. 20, 1940
Susanna W., June 15, 1924-Apr. 27, 1925
Paul W., Feb. 26-Dec. 16, 1918
JARED E.–Kathryn Stahl: Bruce E., Nov. 7, 1949-Apr. 19, 1952
Donald S., Apr. 20-30, 1931
JOHN D.

Pike Enclosed Horse Barn a Rarety in U.S.A.
M.R.J. Photo

w Veronica M. Brubaker, Oct. 15, 1883 Canada-Feb. 26, 1959
Martha B., Apr. 18, 1922-Apr. 3, 1930
JOHN M., Sept. 17, 1841-Nov. 20, 1882, s Jacob Stauffer-Lydia Martin
LEVI W.–w Mary W. Sensenig, Jan. 24, 1887-June 22, 1958 *Senseney Gen. 41, 114*
Nathan S., Mar. 28-29, 1934
Inf., May 19, 1930
MARTIN B., Aug. 12, 1872-Aug. 12, 1934
w Elizabeth B. Oberholtzer, June 22, 1872-Oct. 10, 1932 *John S. Weber Gen., p. 15*
Mabel O., Aug. 16, 1912-Jan. 18, 1913
REUBEN S.–Anna Brubaker: Margaret S., Nov. 4-7, 1937 *Senseney Gen. 114*
SAMUEL B., Oct. 21, 1861-Jan. 27, 1931
w Susanna B. Fox, May 19, 1868-May 31, 1956, w Levi Zimmerman
SAMUEL O.–Susanna Martin (Canada): Inf., Nov. 3, 1915; Inf., Aug. 3, 1929; Inf., Oct. 3, 1933
WILLIAM–Elva Martin: Inf. son Feb. 5-6, 1961

STEFFY
ELAM W., Dec. 5, 1875-Aug. 18, 1926
Mother Susanna Wenger, June 30, 1852-Mar. 10, 1936
URIAS–Susanna Wenger: Catherine, Oct. 6, 1874-Nov. 30, 1880 *Stauffer Gen. 376*
John, Dec. 9, 1880-Jan. 1, 1883
David, Oct. 23, 1879-Jan. 11, 1883
Samuel, Apr. 27, 1882-Aug. 29, 1883
Infant, Mar. 6, 1880

THARP
ABSALOM R., 1867-1936
w Mary W. Auker, 1861-1945, dau. Ezra Auker-Elizabeth Weaver

WANNER
ABRAM G. (Oct. 12, 1862-Nov. 15, 1951 Blue Ball Breth. Cem.)
w Mary A. Carpenter, Oct. 12, 1863-May 18, 1946 *Christian Martin Gen., p. 13; Catharine Burkholder 24*
Lizzie M., Oct. 18, 1888-Mar. 25, 1902
John G., Aug. 14, 1891-Dec. 23, 1908
I. Martin, Apr. 25, 1896-May 3, 1902
William, Jan. 25, 1899-June 22, 1902

WEAVER
BENJAMIN B., Nov. 11, 1853-Jan. 24, 1914
w Mary Lichty, Dec. 30, 1853-Apr. 8, 1908
Anna, Feb. 20, 1877-Oct. 25, 1893
Frances, Oct. 14, 1885-June 15, 1899
Sarah, June 6, 1891-Mar. 18, 1907
Eva, July 19, 1893-June 17, 1894
DANIEL G., Nov. 14, 1850-May 20, 1926 w Fanny S. Auker, Mar. 29, 1848-Nov. 7, 1905, dau. Michael-Anna, Oakeyedan, Iowa, s Bish. Moses
DAVID G., 1849-1886, s Bish. Moses
w Anna B. Brubaker, May 17, 1853-Feb. 12, 1900, dau. Peter H.-Elizabeth
FRANCIS S.–Minnie C. Murr: Howard T., June 10-Aug. 24, 1894 *John T. Weber Gen., p. 11*

JACOB W., Dec. 26, 1853-Mar. 29, 1934
w Magdalena S. Auker, Jan. 2, 1846-Feb. 23, 1910
John T. Weber Gen., p. 10
Mary A., Oct. 7, 1882-Mary 30, 1950 S
w Maggie A. Fox, Nov. 16, 1863-Feb. 23, 1952

Bish. JOHN A., June 22, 1877-Mar. 26, 1953
w Annie Stauffer, Mar. 23, 1881-
Inf. Jan. 19, 1915
Mabel S, Apr. 2, 1918-Nov. 11, 1922

JOHN M. *John T. Weber Gen., p. 10*
w Mary B. Fox, Apr. 13, 1863-Sept. 12, 1934, (also w Lemon M. Zimmerman)

JOHN S.–Grace S.: Inf., July 4, 1947

LEVI S., Dec. 28, 1911-June 19, 1934
John T. Weber Gen., p. 16
w Magdalena M. Sensenig, Oct. 16, 1909-June 20, 1934

MARTIN L., Feb. 14, 1879-Feb. 27, 1954
w Annie M. Weaver, Jan. 6, 1885-Feb. 24, 1918
Mary F., July 7, 1907-July 20, 1917
Inf., July 12-17, 1908
Ivan F., Oct. 15-Nov. 10, 1916
Mabel F., Feb. 20-May 14, 1918
w (2) Lydia H. Martin, Nov. 18, 1892-June 30, 1925
Inf. dau., Sept. 20, 1921
Inf. son, May 24, 1924
Inf. son, June 27, 1925

MARTIN S.–Clara D. Stahl: Joyce E., Jan. 6-Mar. 16, 1932 *John T. Weber Gen., p. 16*

MICHAEL A., Aug. 17, 1874-Sept. 4, 1953
Zimmerman Gen. 117
w Esther S., Mar. 17, 1877-Dec. 13, 1911
John T. Weber Gen., p. 13
Phares W., Apr. 21-Sept. 4, 1910
Fanny W., Sept. 21-30, 1902
w M. Magdalena Buckwalter, Jan. 24, 1884-Nov. 16, 1943 (wid. Henry Fox)

Pre. PETER L., Oct. 23, 1881-
w Lydia B. Stauffer, Aug. 3, 1884-Dec. 1, 1951
John T. Weber Gen., p. 15

WEBER

AARON, Nov. 9, 1851-Apr. 13, 1911
John T. Weber Gen., p. 10
w Elizabeth M. Seibel, Feb. 19, 1850-Jan. 26, 1921, dau. Leonhard Seibel-Maria Mink
dau. Maria, Aug. 18, 1874-Mar. 25, 1875

BENJAMIN H., Aug. 1, 1842-June 14, 1911, s Bish. Samuel-Sallie Hoover
w Anna Frankhouser, Oct. 29, 1845-Jan. 21, 1918
Eli F., Oct. 15, 1872-Sept. 2, 1896

CHRISTIAN, Aug. 24, 1785-Sept. 8, 1854
w Anna Myer, Jan. 26, 1787-Apr. 21, 1858
Leah, 1808-Sept. 13, 1854
One sand stone—probably Anna, 1817-1849

DANIEL
w Maria Sensenig, Mar. 3, 1812-Aug. 8, 1881
Daniel, Jan. 10, 1839-Jan. 20, 1849
Anna, Nov. 27, 1832-May 8, 1888 S
Susanna, Nov. 25, 1845-Sept. 10, 1884 S

DANIEL G.–Fannie Auker: Amelia, June 24-Sept. 1, 1883
John T. Weber Gen., p. 28

DANIEL S., Sept. 16, 1839-Dec. 31, 1893
w Mary S. Hurst, Dec. 7, 1846-Sept. 21, 1912
Henry S., Apr. 27, 1869-Dec. 28, 1872
Fanny, Jan. 20, 1882-Dec. 4, 1888
Elizabeth, Apr. 29, 1884-Feb. 4, 1900
Frances M., Sept. 16, 1891-Jan. 24, 1892

DAVID, June 27, 1818-June 11, 1884 *Weber Gen., pp. 3, 28*
w Anna Sensenig, Mar. 14, 1819-Dec. 22, 1852
w (2) Mary Buckwalter, June 26, 1826-Jan. 12, 1911 (also w John Sensenig)

DAVID G., Nov. 17, 1848-Feb. 21, 1886–Anna Brubaker:
Moses, June 18, 1884-Mar. 10, 1886
David, Sept. 15-20, 1885
Peter, Apr. 2-Sept. 18, 1883
Abraham, Nov. 3, 1877-Feb. 8, 1878
w (1) Fanny Brubaker, Mar. 9, 1846-Dec. 8, 1877

ISRAEL B., Dec. 12, 1865-Apr. 3, 1934 m Hettie Wenger
Landis Gen. II, 361
Bish. JACOB, Dec. 18, 1796-July 3, 1861, s Michael-Catharine Stauffer Organizer
w Esther Musser, Aug. 9, 1798-Nov. 20, 1874, dau. John-Anna Martin
Anna M., June 13, 1836-Aug. 19, 1901 S
Elizabeth M., Aug. 28, 1831-July 13, 1901 S

Pre. JACOB M., Sept. 13, 1834-Sept. 3, 1905, s Bish. Jacob-Esther Musser
w Elizabeth Sensenig, Aug. 21, 1839-May 12, 1894, dau. John-Elizabeth Martin

JOHANNES M., Sept. 25, 1824-Aug. 31, 1904 m Nov. 26, 1844 *John Weaver, p. 4; John T. Weber Gen., pp. 19, 30*
w Maria Weaver, Nov. 20, 1826-Feb. 27, 1900
John Weaver 4
Sarah B., Nov. 18, 1868-Jan. 20, 1900; Anna, a dau. (?) illegible
MARY, May 3, 1847-Feb. 3, 1908
GF Michael Sensenig, married Emma Landis

MICHAEL, July 7, 1807-Apr. (?)2, 1859 born 1815
M. G. Weaver Notes
w Magdalena Buckwalter, Feb. 21, 1824-Nov. 3, 1864, dau. Benj.-Mary Wenger *John T. Weber Gen. 27*
Maria 1858
Catharine, Oct. 2, 1854
Michael, 1842-1853 11-0-23
Maria
Susanna

MICHAEL M., Sept. 9, 1838-May 31, 1884, s Bish. Jacob-Esther Musser
w Mary Taylor, Aug. 25, 1835-Sept. 24, 1905, dau. John-Sophia Weaver

Bish. MOSES B., Apr. 18, 1824-May 11, 1907, s David-Christiana Buckwalter *John T. Weber Gen., p. 30*
w Elizabeth Groff, Oct. 27, 1828-Jan. 13, 1882 m Dec. 21, 1847 *John Weaver 4*
w Barbara Horst, Nov. 23, 1852-Feb. 23, 1912 m Dec. 8, 1889

MOSES H., July 24, 1844-Feb. 3, 1932, s Bish. Samuel-Sallie Hoover
w Catharine Reiff, Apr. 4, 1846-Mar. 26, 1918, dau. Reiff-Hettie Hartman
Ida Annie, Apr. 19, 1869-Nov. 27, 1871
Harry R., Aug. 8, 1870-Mar. 11, 1877
Milton R., June 22, 1878-May 7, 1879

Bish. SAMUEL, Apr. 14, 1813-Jan. 19, 1892
w Sallie Hoover, Mar. 12, 1816-Aug. 21, 1901, dau. Christian-Anna Myers

SOLOMON, June 13, 1819-Aug. 21, 1882–Sarah[5]
Sara, July 3, 1860-Aug. 22, 1861
Samuel, June 15, 1851-Nov. 16, 1856
Isaac, 1835
Anna, June 1847-?
Reuben

SOLOMON, Feb. 17, 1837-Apr. 10, 1868, s Bishop Samuel-Sallie Hoover
w Catharine Brubaker, Nov. 30, 1837-Dec. 21, 1873 (also w David S. Wenger v d)

SOLOMON S., Dec. 18, 1850-May 15, 1880[6]
Wife Madeline and another Weber illegible

(To be continued)

Footnotes

5. Solomon Weber's family stones are illegible and the family record has not been located.

6. Solomon S. Weber was the first husband of Lizzie Sensenig, June 5, 1859-Feb. 2, 1938, later wife of Noah H. Mack. John T. Weber, p. 28

7. Genealogy gives Anna S.'s birth as 1835 and Samuel S. as Jan. 13, 1848.